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100% AMERICAN

The Dawn of Straight Thinking

IMPARTIAL readers will agree the ONLY key that will open the door to "PEACE ON EARTH and GOOD WILL TOWARDS ALL MEN" is disclosed herein.

For 5000 years man has endeavored to find a panacea for the social ills of the world—readers will

admit the solution given herein is so reasonable and yet so simple that all who read must admit.

This Little Book

will create more favorable and unfavorable criticism than anything written in the past century.

The results will be a greater stride towards a higher plane ON EARTH in the next 25 years than has been accomplished thru any forward movement in the past 500 years.

To be in touch with modern thinkers you should read this message.

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PREFACE

100 PER CENT AMERICANISM AND
ALWAYS OPTIMISTIC

Goethe has said—

"The true poet is only a mask father confessor, whose special function is to exhibit what is dangerous in sentiment and pernicious in action by giving a vivid picture of their consequences."

We have no quarrel with the ethics of the Ten Commandments or with the teachings prescribed in the Sermon on the Mount. Believing the former to be the essence of right rules of living selected by philosophers preceding and during the time they were adopted by the Jewish law givers as the most concise and reasonable rules of action for the occasion; and the latter, especially that part commencing with the 21st

verse and on thru the chapter, very good worth-while advice, profitable to each and all who may follow it. Whether they were given under the circumstances history records, or not, is beside the question.

We do believe, however, and lay this charge against our Theologian Friends: That—by dividing their forces into more than two hundred denominations, and formulating creeds so unreasonable that many fair, honest, intelligent men cannot ~~subscribe~~ prescribe to them, and are thereby eliminated from co-operating in up-lift movements with them, that they have failed to make good with their very elaborate plan along religious lines, for, after using millions and millions in money and workers, **to-day** they admit—as is shown herein by their own testimony—that things considered from a church growth viewpoint are not what they should be. That new converts

are much less now in comparison with what they were twenty and fifty years ago, when less than half the money and workers were used. This being true, is it not high time we stop and take stock, as it were, endeavoring to learn the cause for the social unrest the world over, find out, if possible, whether it's a case of commission or omission on our part, figure out a new rule of action if necessary that may change conditions for the better? A physician, on learning his patient is not doing well under the treatment prescribed, calls in other experts in his line for a consultation, when a new treatment is promulgated in hopes that the change may cure. Our patient is a very sick one and covers the world; should **we** not follow the wise tactics of the physician?

As proof of how sick, politically and socially, we really are, I would call the reader's attention to the many articles

on this line filling the editorial space of newspapers and magazines everywhere, Leslie's of October 9th, 1920, has a very strong editorial on this line and in it the editor expresses the idea that it is high time we sat up and took notice with the thought in mind of concentrating our efforts in learning the causes and endeavoring to find a remedy therefor. Collier's, The Outlook, The Saturday Evening Post and many, many other strong "public opinion moulders" both here and abroad, are lending their best efforts in the endeavor to seek out if possible a remedy for prevailing unhealthy political and social conditions.

If we will stop to consider, take notice of conditions as they are, we will quickly discover that a change along sociological lines cannot be encouraged and adopted **too soon** if we would be saved from deteriorating to the primitive condition of the cave man.

In our efforts along this line we have first, endeavored to prove, out of the mouths of the leaders, that the plan of redemption for mankind, as followed for the past two and three thousand years, has seemed to shoot wide of the mark desired; and second, to offer for the consideration of all, a plan for a new rule of action that we believe unbiased, intelligent, fair minds will agree is a most reasonable remedy for the social as well as spiritual ills of mankind.

We are sure this work will receive more favorable and unfavorable comment than anything written in the past century, however, we are also confident that the plan offered will thrive on criticism and in the near future be backed by a great majority of the fair minded thinkers of this age. This will mean the adoption of the plan, then its good results will be so apparent that a nation-

wide movement will follow. We expect this much and could ask no more.

In closing will cite a statement recently made by a prominent preacher, and published in a leading newspaper of the Northwest. This is given merely as added proof that all new departures in lines of thought or discoveries receive considerable adverse criticism which only seems to encourage investigation and more thought on the matter, resulting, as a rule, in its adoption providing, of course, the plan or scheme or device proves on investigation to be practical. His statement was as follows:

“What do you do with the ‘radicals’ in your town, your church, your labor union? Kill them off? Put them in prison? Excommunicate them? Anybody can do that.

“It doesn’t require any amount of

brain power to shut a man off just because you and your side are in the majority.

“It’s a lot better to understand a man than to silence him. And perhaps—if you understand him—you’d find that he was right even though he was different.

“Every man who ever became a leader was regarded as a ‘radical.’ Every great thinker—every scientist, every philosopher, every inventor, was at one time scored as a ‘radical’ because he wasn’t thinking in a rut.

“He had the courage to be different.

“It’s quite possible to go to extremes—although the greatest danger in most men’s lives is that they will die of dry rot—in fact, they are already dead, but, unfortunately, they don’t know it.

“You needn’t worry much about the ‘radical.’ For if he is right, you can’t stop him—his convictions will finally be

accepted by everybody, anyway. And in whatever respect he may be wrong, we'll all find it out—and so will he.

“And so, you'd better be slow about bucking the Galileos—who are sure that the world revolves on its axis; the Columbuses who insist that the world is round; the Fultons who see the possibilities in the steamboat; the Gothenburgs who have dreamed out the printing press.

“These are the ‘radicals’ in practical life who sow, even thru an agony of tears, while ‘wise men’ mocked and smiled in derision.”

CONTENTS.

The Philosopher and his theorie, based on the deductions of the leading Thinkers of history along sociological lines.

The difference between Scientists and Theologians as to the manner in which the “next life,” should there be one, is attained.

The many ways in which the Community Education plan as suggested herein would spell **uplift** the world over.

Why Religions? Giving the cause for same and the evolution of thought on this line since primitive man.

Spiritualism, and a Young Man’s Confusion.

Why a Board of Arbitration should be established in each County of U. S. where small civil cases might be settled, at a great saving both to the counties and litigants.

Why a National Matrimony Bureau should be established, and the many benefits that would result.

And many other thoughts concerning how to live *THIS LIFE* that good health, peace and happiness may prevail *HERE* and *NOW*, with a most reasonable assurance that should there be another life we will enter it on a plane our efforts to perfect **this life** shall warrant.

These thoughts will lead the reader in a line of **Straight Thinking** such as, perhaps, he has never experienced.

Discovering a Philosopher

While hunting in the Adirondacks late in the fall of 1920, I ran across a path leading to a grove of large elms. In this grove I found a bungalow, and soon learned it was the retreat of a wise old philosopher. Had it not been for the fact that the smell of dinner cooking in the near vicinity attracted my attention, I would have passed without noticing it, so well had it been concealed with shrubbery and trees. As I stopped to locate the direction from whence came the familiar smell, a man appeared not twenty yards to my right, advanced and offered his hand in welcome, and, after passing the compliments of the day, bade me tarry with him for a bit—an offer I was glad to accept, for I was both tired and hungry,

and looking for a sheltered spot to build a fire and pass the night when I discovered the path leading to his camp, as he called it. Here I found rest and food already prepared.

My host was a fine specimen of the race, whom I took to be perhaps sixty-five (learned later he was eighty-two), but so well preserved that he looked much younger. His broad deep chest and large well shaped head showed physical and mental engines capable of performing any work requiring a vigorous constitution and a strong mind. His face was a remarkable one, in that it showed no trace of care or worry—this characteristic, they say, is true of men who are wise enough to rise above the stress and cares, and the small things of this strenuous world, and view the struggles of life as from a distance, in this way escaping the mental

and physical wounds of the social battles for life, liberty, and happiness. The philosopher whose thoughts and experiences have been along the lines of sociology know enough about the history of the gradual and slow advance and uplift of the human race to know that worry adds nothing but hinders much. Hence that calm, contented, well-satisfied face of the truly great philosopher, wherever and whenever he is found, for he knows, in the words of Emerson—

“Every line of history inspires a confidence that we shall not go far wrong; that things mend. That is the moral of all we learn, that it warrants Hope, the prolific mother of reforms. Our part is plainly not to throw ourselves across the track, to block improvement and sit till we are stone, but to watch the uprise of successive mornings and to conspire with the new works of new days.”

I found my host interesting in many ways, for he seemed filled to overflow with good cheer, love of all nature—whether bird, flower or beast—a profound student of mankind, and consequently, full of hope and faith in the race, with charity and sympathy abundant. His kindness seemed to reach out and consider the welfare of every living thing. I have seen him pull weeds that seemed to choke or shade some wild flower that it might grow and blossom as nature intended it should. With birds, squirrels, and rabbits, he would not think of hurting or molesting one, and would shoot only such as would provide meat for the man, and in such cases, would always make sure that whatever was shot was put out of its misery as quick as possible. In one of our talks—when taking our constitutionals—he said when younger he enjoyed the hunt, and

would get pleasure in killing even more than he intended to eat, but now there was only a discontented thought, when considered from the point of sport, and he was much inclined to think that in the near future, man would question whether it was morally right to kill **any living creature** under any **circumstances** other than that of absolute necessity to save himself from starvation. “For my part,” he said, “I am ready now to subscribe to any law that may be necessary to protect bird or beast from being killed for any other purpose.”

On entering the bungalow, I found it neatly arranged, and divided into five rooms—a good sized living room with a large fire place, in which a cheerful fire was burning, hanging above it two kettles—one containing water and the other as good a boiled dinner as I ever remember partaking. The smell and

the taste remain with me—tho, likely, the long walk I had helped some to make it seem so delicious, but I am sure, the cooking added most. After washing up, we sat down to eat, and got quite well acquainted before the meal was finished.

On learning that my profession was in the literary line, my friend seemed much pleased, for, he said that he had followed that line of work himself for nearly seventy years, and at this time was writing a book, which, he hoped, would prove the most profitable, in the way of uplift for humanity, of anything he had yet written. This book, I learned later, was on sociology. It would contain a treatise on what he called “a new line of action for encouraging the uplift spirit in mankind.”

Dinner over, and dishes washed, we retired to his studio or den, this—like the living room—had a rug on the floor,

pictures on the walls, and was as clean and cosy as it could have been had there been servants to look after it. On the large library table was a good sized "Sun Burner Gas Lamp," considerable manuscript, books with marking slips sticking out at the ends, pens, ink and blotters. There were many shelves of books on the walls, and a large grandfather's clock ticked away the time as stately and correctly as it no doubt had in former years in the more sumptuous quarters in this man's manor on the east end of Commonwealth Avenue, Boston. On looking over the books at odd times while there, I learned that those shelves contained perhaps the largest private collection in this country of works on sociology and every thing that would have a bearing on this line of thought; many were well thumbed and all contained bookmarks. It would not have required a great

knowledge of human nature for one to figure the trend of the owner's mind after looking over these books. The making over of new thoughts out of this collection of old ideas, reminded me of the saying along this line of another great American philosopher—

“Each age, it is found, must write its own books, or rather, each generation, for the next succeeding. The books of an older period will not fit in.”

His Splendid Dog, Companion, Pet and Hunter.

Besides the two rooms mentioned, there was a small kitchen off the living-room, and two bedrooms, all in the best of shape, with dishes, pans and bedding as clean as hands could make them. The only pet around the place was a fine specimen of a Collie, that appeared knowing enough to be a good companion for anyone camping out. His hair

was as clean as water and soap could make it, I gave his master credit for this, of course, for he seemed to make cleanliness a part of his religion. The intelligence of this dog was shown in many ways, but to me the most interesting was in his way of hunting. Early every morning we three would go out "for a constitutional" as my friend called them, taking the guns along in case we flushed a rabbit or partridge, and tramp the woods, ravines, and hills for about two hours. This dog would seem to see every squirrel, bird, or rabbit in our path whether on rail, limb, or under the brush, and the way he would endeavor to make us see what he did was very amusing. After we showed him by our actions that we saw but did not wish to shoot, he would run on as if to find something we would shoot. If we did, he would act as pleased as a young sportsman on

getting his first big game. I am well aware that my nimrod friends will laugh at the idea of a shepherd dog being a hunter, but I would match this Scotch beauty, with his almost human expression and intelligence, in his way of hunting, with any pointer or English setter that I ever saw hunt. From what I saw of him while there, there is little a dog can learn that cannot be taught this species. Of course, his sense of smell is not as acute as that of some of his cousins, but his greater intelligence will outweigh any deficiency he might have otherwise, when comparing the knowledge dogs are supposed to acquire, or can be taught.

Good Habits.

On those "constitutionals" I enjoyed my pipe, for, as I discovered no signs of tobacco in or about the camp, I did not care to impose on my good

friend by smoking around the place. I think my host did not use this—to the hunter—all important commodity, for he had drilled himself in those habits only of eating, drinking, exercising, and amusements as would spell **uplift**, and it seemed nothing entered his lips or his mind, if he could help it, that would not encourage good health and a strong contented mind. Tobacco, no doubt, seemed to him quite unnecessary as well as absolutely harmful. I wondered not at his keen eye sight, his strong physique, and his great wit, after learning his habits. Do not think from anything said here that he was in the least a recluse, a miser, or one who was so warped in his judgment that he enjoyed not the wholesome amusements of the world. On the contrary, he seemed to know more about the stars, in every line of their profession, from the ball diamond to the movies, than I.

In the field of athletics, he knew the record holders for the past thirty years—painters, sculptors, musicians, and poets had all received some attention, and he seemed to have retained a little good from each and every class. In fact, he was very broad minded, allowing himself to examine every line of thought, every line of amusement, every line of action, and like the honey bee that makes its stop long or short on each and every flower according to its honey value, so he would pause on this or that thought for more intensive examination, testing whether it added much or little to that general knowledge so necessary to the really great thinker.

Invitation Extended.

Getting back to my introduction to the library—After talking over the important affairs of the times, and on

learning that my time was not too pressing, he urged me to make my visit of some days, as time would permit. An offer I was quite pleased to accept for I realized now that I had as my host a man whose understanding was so broad and so deep that I seemingly had not as yet even penetrated the outer shell of his capacious thought tank. Having spent a good share of my work days as a professional interviewer on the staff of one of the large magazines in this country, stationed a good part of that time in Washington, where I interviewed the great statesmen of this and foreign countries, you can get some idea of the pleasure and profit I must have realized in a visit that did last three short weeks, when I should have been about my business the day after I took the path that led to this pleasant retreat.

He had selected this spot in his preserve, which comprised more than two

hundred acres, on account of its romantic and beautiful yet wild appearance. Here he had men build for him an interesting camp where he could seek its seclusion away from the noise and strife of a mercenary world, away from the strenuous city life with its shrieking whistles, noisy bells and auto horns. Here he would come to commune with nature, to drink long and deep from the pure spring water that ever trickled down the ravine near by—to hear the sweet song of the birds morning and night, and inhale the fragrance of the ferns and wild flowers. Under such environment, what splendid ideas should sprout and blossom. No wonder his thoughts and reasoning seemed to encompass and overlap the problems that have vexed the smaller man for thousands of years. Sometimes he would remain here thru the winter months and late in the spring his

daughter and her two children visited him occasionally. He said that at such times, the books were laid aside, and everything was play in which all hands joined, and the dog seemed to get just a little more fun out of it than the rest, but when they departed he was glad to return to his work again.

“His Master Work.”

The book he was now working on was not quite completed, but he said that I could read what he had written if I desired and pass the thought along but not being able to read shorthand—written in that way, likely to save time—I could not take advantage of his offer, much as I should have liked, but had to satisfy myself in getting as large a part of it as I could, given by him in our talks from time to time. This was not always the easiest thing in the world to do, for he was better

at getting the other man's idea than in giving his own, and altho I had prided myself on being able to find the depth, breadth and height of the knowledge on any certain subject of those I interviewed in what I thought the least time possible, my wise friend, I soon found out, had the peculiar faculty of sinking his inquisitive proboscis deep in one's mental sponge and sucking it dry of everything of interest on the subject in less time than it would take me to get fairly started on any one line I was endeavoring to exploit. Is it any wonder that we enjoyed the company of each other every minute of the three weeks, when you consider that I had found the most interesting character I had ever met, and was doing my best to get material for future use from a seemingly unlimited fountain of knowledge, and he just as pleased on finding in my thoughts meat for his stew?

I discovered, after several attempts, that to get best results in the way of learning what his book would contain, or what were his deductions as he often called them, was to carefully refrain from letting any other subject be projected when discussing his work. In this way I finally succeeded in getting probably the salient parts of the book and will give them as memory will permit, with his consent.

By way of introduction, I will offer the thoughts of another that seem to apply here quite appropriately.

“We should be able to get light on the real worth of a man’s theories, ideas, or beliefs by looking at the results in good or bad they would cause if applied.”

This, I believe, a most fair test of one’s work, in this or any other line, and I ask the reader to think a moment

after reading the thoughts herein presented, and if he believes the results must be for the good of mankind, then he should do the best that is in his power to bring about those conditions in the quickest possible time. He can help much by passing this little book along or the thoughts therein. The author, no doubt, spent much time and thought on it with the one idea in mind—to help in the uplift of humanity. Surely, you should do what little you can as opportunity presents itself, and by so doing, bring about that better condition we are all wishing for, as soon as possible.

Another thought from the same source that should be remembered by the reader, for if he will hold to the thoughts herein presented, other ideas along the same line will crowd in until his mind seems to find most congenial work along lines of better thought, bet-

ter work, and a better man. And when he realizes this, he surely will have obtained a most happy, worth while condition in this life.

“Man moves slowly or swiftly, does his work feebly or strongly, according to the energy that is in him. But the direction of his life, this way or that way, follows the unseen influence of what he admires and loves and believes in.”

And I would add, good thoughts along any certain line, seem to attract like thoughts. If one sets out on the lines of uplift ideas and can concentrate his mind on those lines, he will be surprised to learn how fast thoughts on those lines will accumulate, fill up, and encompass his brain, until he is fairly elevated out of the ordinary line of small thoughts and little actions to a position where he views life in its ever changing moods, from a lofty more per-

fect station, where the senses of vision, smell, taste, and splendid ideals are multiplied according to his ambition to improve—for just as certain as does the dung-pile attract flies, and the flower pistil the honey-bee, so will bad thoughts increase, or good thoughts multiply.

As most great men have some one hobby they like most to dwell on, so had my prophet. His dominating thoughts seemed to be concentrated on the uplift of mankind; to make the environments of man better, that a better man physically, mentally and morally would obtain in **this life** was now to be the effort of his remaining years.

He believed that one should so live that when the shadows were nearing their limits, he might lay aside the little cares of life and devote at least a part of his remaining years in writing those thoughts and experiences that to

him seemed most worth while, that the younger, and those to follow, might profit by the good things he had learned, and also profit, if they would by escaping the pitfalls experience had revealed to him at considerable cost.

In working out his deduction he had studied most of the mass of matter written by philosophers on this line—Every side light on any subject that might have a bearing on this thought had been considered and after comparing notes—pondering over contradictory conclusions, sifting this and that plan or scheme, secured here and there from history six thousand years back and up to date—he had gleaned, he thought, the wheat from the chaff, and is well satisfied with the results.

Again to quote Emerson,—“Each philosopher, each bard, each actor had done for him only what a delegate might have done and what he is now

doing for himself. The books he once valued more than the apple of his eye, he has quite exhausted. What is that but saying, he has attained the point of view the universal mind took thru the eyes of many scribes; he has drained all cisterns, and waxed great by their supply. He craves better and more abundant food, knowing the man can never live that can feed us ever. He has explored the theories and laws compiled by the wise men of all time, and his deductions are—give me insight into **today**, and you may have the antique and future worlds.”

Knowing that there are no two hands alike, no two faces alike, no two craniums alike, and hence no two minds alike, and for that reason, two thinkers will rarely if ever agree on a complex question of this magnitude, covering, as it does, so broad a field as sociology, yet, I must confess, I differed but little with

him on listening to his reasons for the conclusions arrived at, after giving same the careful consideration he surely did.

Why a Change is Necessary.

His premises are as follows: "The religion of the past and present **has not made good**, considering the vast amount of money and time expended on same. In proof of this he cites present social conditions all over the world, and the fact that according to the clergy themselves, there are less adult converts among civilized nations per capita, than there were fifty years ago, and yet there have been many millions spent each year for the past twenty years in this cause, where there were thousands then: that we have seemed to shoot wide of the mark in our uplift movement in endeavoring to concentrate the efforts in this life to that of insuring a life **here-**

after, and in order to do that have established rules and precepts that are unnatural, unreasonable and unbelievable, and have required the prospective members of denomination churches to subscribe to a belief based on faith in things unbelievable; that that practice has failed to accomplish its object, we have but to refer to the report of the National Conference of Churches and we learn that less than two per cent of the new members in the past twenty years are male adults: and from the same source we learn that there is a much smaller increase in membership per capita in civilized countries than fifty years ago, and yet millions of dollars have been spent in the cause, and where there were hundreds working the field then, there are many thousands.” He had a large list of bishops, priests, and preachers in all parts of the world who have made state-

ments in the past two or three years that will prove his claim; **that the old plan is not making good.** I will cite but two or three here, could give many more were it necessary.

Bishop Welldon, of London, England, on returning from a conference on Christian Reunion at Oxford is reported as stating in an interview given at that time, as follows:—

“The world is rocking under men’s feet. Society is threatened by forces which repudiate the Christian faith and the Christian moral code. The church runs a grave risk of losing her influence upon national life; the decadency of regular church going has long been a cause of anxiety. The statistics of divorces are alarming, and it may be necessary to rebuild human morals from the foundation. Meanwhile the church is disregarded because she is divided. It is too much to expect the world will

listen to her when she speaks with many discordant voices. If the ecclesiastical statesmanship does not avail itself of the spirit excited by the war, the chances of a Christian reunion or Christian intercommunion will be lost and may not recur in the life of the living people.”

A St. Louis paper has the following statement concerning the Inter-Church World movement:

“Only about one child in every twenty in St. Louis attends Sunday School regularly, according to a survey made by Protestant denominations. Apartment dwellers have less interest in Church affairs than any other class—the more intelligent the less interested.”

At the Inter-Church Conference held at Grand Forks, North Dakota, in 1920, it was stated by one of the speakers that there were in the United States fifty million unchurched, that there were

27,000,000 under 25 years of age who were receiving no religious instruction, and of this number 20,000 were in North Dakota. At this conference it was also stated that a budget amounting to the enormous sum of \$336,000,000 was asked for, this amount meaning more than a dollar for every minute that has elapsed since Christ was born.

Rev. E. Talbot is quoted as stating that if the twenty-two leading evangelical churches would unite, he believed it would stop rivalry which has cost Americans \$500,000,000.

The following from a London paper published April 29th, 1920 has a strong bearing on what has been claimed:

“Are sermons indispensable? This is one of the questions on which a decision may be taken by the Bishops of the Anglican at that meeting in Lambeth in July.

"A section of the churchmen are declared to be of the opinion that the day of sermons has passed. They hold that if a man has not the gift of preaching, it would be better for everyone that he should not preach. The 'two sermon Sunday' custom, they say, imposes a great strain on the clergy—a strain equally if not more heavily felt by the laity, who are required to listen to these effusions. The unpopularity of published volumes of sermons, once in great demand, is cited by this faction as evidence of the sermons' waning effectiveness."

From another clipping, this time a Chicago paper:

"The fact that a Chicago judge of the Superior Court resigned for the reason that he was 'sick and tired of hearing divorce cases' points to a condition of our social economy that needs a phys-

ician. Marriage is no longer the solemn and sacred condition of former ties.”

For those who may have faith in the visions or prophetic sayings of wise men, I will cite the following as quoted to me by my host:

The Vision of Tolstoi.

“You will remember the prophecy published some years back that was made by Count Leo Tolstoi, the Russian prophet and writer of thirty and forty years back? This old man was then in his dotage and while in a trance, as he called it, he had a vision in which he saw the great World War just ahead, the end of his statement of that vision is as follows: ‘The end of that great calamity will mark a new political era for the world. There will be left no empires, or kingdoms, but there will be born a federation of united states; and there will exist four great giant races; and I

see a change in religious sentiment and the church as we know now will fail. And I see the **dawn of a new day** as the **new thought** supplants the old.' ”

As a part of that surprisingly accurate prophecy seems to have materialized, is it not possible that the thoughts presented in this book, when adopted may not also prove the sequel to his closing remarks? Can any other plan be figured out so likely to bring about the results desired as this plan of regeneration thru **Community Education?**

Puts the Emphasis on This Life.

As before stated, he had much more to offer on this line were it necessary, but is this not enough to prove from their own mouths that the old religion that places the emphasis on the life **hereafter** is but a waste of time and money? Does not this testimony prove the old system has not made good? Is

it not high time that we should change our tactics and, thru the medium of **education**, endeavor to make the body whole, the spirit larger for **this** life and for the next, if there is one? Community Education should appeal to all mankind. The thinkers as well as those who think but little—the mentally strong, as well as the mentally weak—the rich, the poor—the black, the yellow, the red or white—no matter how big or how small—Community Education will regenerate them all.

In devising a plan to encourage a change of thought with the object of separating church and state along sociological lines, Francis Bacon once said:

“It would be an unsound fancy and self-contradictory to expect that things that have never yet been done can be done except by means that have never yet been tried.” In his day, as it is

today, as he tells us, "There were many obstacles in the way, obstructing the path of any new theory," and he realized that to get a hearing "he must direct a destructive criticism of the older methods of reasoning."

In Bacon's works on this line of thought he oftentimes expressed this sentiment—"what we learn from the experience of others, with our own observations constitute the sum total of our knowledge, all else is merely speculative. By following the new thought we shall also arrive at a true knowledge of the universe in which we live."

The above words might quite appropriately be termed the key notes or thoughts from which the deductions herein compiled were first suggested, and, as suggested by Emerson as previously quoted show how thoughts along various lines evolve and grow sometimes holding to the true line, and again

varying a little this way or that, in which case the conclusions are not exactly what the old line of thought would have arrived at, for the fruit is the result of grafting to some extent. However, with thoughts, as with the animal kingdom, evolution means improvement, where there is no improvement, death soon follows in either case, for that law of nature which eliminates the man or beast at an early stage in life who follows the line of least resistance, applies to language and thought in a somewhat similar way. Each improves by usage, and each deteriorates without it.

Knowledge The All Power.

Knowledge is the medium suggested in his book as the **all important panacea** for the social ills of this and other nations, and we might well say, the whole world. Knowledge will part

the curtains dividing poverty from wealth, chaos from order, misery from happiness, and open the way leading to a peace loving, industrious, contented nation. Education is the only **true** medium that points with an unerring finger to that Utopian condition Sir Thomas More tells us about in his interesting story of the island where laws and principles were perfect, and the people most happy and contented. (This story was suggested to More, no doubt, by one written many years previous by Bacon, and his, by similar lines of thought suggested by the Greek sages fifteen hundred and two thousand years before. Many similar growths or cases of evolution could be cited by way of proving the evolution of thought.) As proof of the statement that knowledge is the cure for all ills of mankind, we ask you dear reader, to stop a moment and try to think

of some social, physical, or mental ill knowledge will not remedy in time. It will teach thrift, economy and purity—sure remedies for most mental troubles: it will encourage ambition, cleanliness and an optimistic disposition—sure cures for most physical ills. Knowledge will eliminate credulity and mental cowardice, and the great fear some people have of death. Knowledge will eliminate class hatred, jealousy and malice, substitute kindness, sympathy, and brotherly love. Knowledge will assure a more intelligent vote—the remedy for nearly if not all social ills of city, state, or nation. If this be true, and I think no intelligent person will deny it, should we not concentrate our thoughts, our time, and our money on a line of action that shall encourage every effort, every opportunity offered to advance

this idea? If knowledge will bring about the results desired, and philosophers agree it is the only medium that will, the sooner we make this fact plain to all, the quicker will be our redemption from a false rule of action—one that seems to have led us into great political and economic failures and almost to moral bankruptcy—one that seems to have turned every man against his fellow man, and gave us a world war, the like of which was never experienced in past history—one that offers no brighter future than before obtained. For when we pin our faith to a **future life only**, and place all earthly efforts—millions upon millions in money, and thousands of thousands of lives—on preparing for that life according to the religious teachings of the past two thousand years—a thinking mind will see no improvement in store for us, because it will realize that this teaching will always

interest only a minority, and allow the vast majority to drift on aimlessly as in the past, as the record obtained in the late world-wide movement will prove. As drifting certainly does not spell uplift, it is high time, he believes, we should figure out a new rule of action, and it should be so comprehensive and yet so plain that all classes, all nations, and all peoples, no matter what their birth, language or education, may be, will find in it a solution for the political and social ills of our days—that will guarantee them better conditions in **every walk of life**—that means—better economic conditions, better city, state and national conditions, better mental and physical and moral conditions, better health, more love, more sympathy, and more charity—all of which will aid very materially in bringing about a more contented happy life **here** and **now** with a

certainty of progressing to the next world, should there be another life, on a much higher plane than would obtain under the present system that holds over one the threat of a future punishment, instead of **proof** of a **sure punishment here and now** for every law of nature transgressed.

My Doubt No. 1 and the Explanation.

I suggested that his ideals were surely sublime, but that I was inclined to doubt their feasibility, for I realized that philosophers of all times had endeavored to reach the same happy conditions, but had seemed to miss fire somewhere in their plans—and as before stated—even the great religious program that had held man's destiny in the palm of its hand for the past two or three thousand years, with all of its

Papal authority, and the power of the clergy—its untold millions in money and workers, seemed to fail in accomplishing the goal aimed at—for their advocates admit today, that the following is much less in proportion now than a century ago—if population, education, and the millions expended are considered. Knowing this, of course, I most naturally would be skeptical, and I said “Community Education” looks like the only panacea that might accomplish what the threat of everlasting damnation in the future life has failed to do—but the great question in my mind is—How are you going to compel a people to be educated? Education is now pretty freely offered to all, but few seem to care to take advantage of it. The average run of adults would prefer a dance or ball-game to that of attending a class in economics, hygiene, cooking, or political economy. And right

here is where the working out of your idea, it seems to me, must prove impracticable.”

My wise old friend only smiled and said “After you have heard the story thru perhaps it will not appear so visionary.”

And then he went on to explain how he would interest each and every person, if in their right mind, man, woman and child, who had ears to hear and eyes to see, his plan would surely interest.

To get the eyes and ears of a people who think on large questions but little, would first require a community-hall large enough to seat the people of the town. In large towns, of course, several such halls would be necessary—circuits would be arranged to accommodate the various towns desiring to become members of the association, and there would be a faculty arranged large enough to

take care of each circuit as desired. These teachers, lecturers, or demonstrators, as the cases may require, will visit each town on the circuit as often as necessary—at first, perhaps, there will be but one day in a week. As Sunday would be the best day to get people out on that day there would be one, two or three meetings—one for the general public, one for the younger class, and perhaps one to men only and at the same time, one for women only in another room in the same building. These talks would be on every line of thought of interest to the public. Of course, each and all spelling uplift in one way or another, some on hygiene, others on economic questions, politics, cooking, raising the children. The teachers, professors, and demonstrators would be required to pass examinations held by an examining board who were experts on the line of work to be ex-

pounded. The expert lecturers would be composed of those scientists who had much experience along their various lines—physicians, surgeons, political economics, sociologists, and the like. The community-hall meetings, after once introduced would prove so practicable and profitable that each community would vote a tax to support it, the same as schools are now supported. In fact, they would be nothing more or less than great community schools teaching everything of importance to young and old not taught in the regular grade schools.

Doubt No. 2 and the Answer.

“But,” I rather impatiently interjected, “How are you going to interest Mary Jane Casserly, our washerwoman, who doesn’t know the definition of the word education, and cares less about it?”

“Wait and you shall hear”—and then the following “To get the public interested, we must have meat for all—fun, art, music and more solid food in the shape of lectures on the various subjects suggested, but these talks, demonstrations, and artists’ efforts must be sandwiched in between other amusements that all may be interested. Programs consisting of not too much of any one line, with a good mixture of things to be taught would be the plan for each and every meeting when intended for the general public. Of course, there would be talks and lectures on special lines, when it would be expected that only those interested would attend, such as talks on surgery, astronomy, geology, botany, etc. The main object in getting up each program, for the general public would be to make it, or some parts of it, that would appeal to everyone having ears to hear and eyes to see.

So to begin with, each meeting must be arranged so as to be as interesting as possible—later on, as the general public gets more interested in the advantages to be derived from the more solid subjects, it will not necessitate so much of the lighter amusements to encourage each and all to turn out.

“ You ask me how will Mary Jane Casserly be interested—just imagine the following conversation now being carried on over her back yard fence with her neighbor, Mrs. O’Brien—with yourself within hearing distance—Mrs. O’Brien is telling of the Community Meeting she attended the day before (Sunday).

“ ‘Indeed it was fine,’ she says, ‘and everybody was there—the best music I ever heard, the pipe organ seemed to shake the roof, and everybody joined in singing the patriotic pieces, and I tell you, it was some sing—it seemed like a

great Hallelujah meeting and every one doing his or her best to make it a success. After the singing a man came out and drew Mutt and Jeff pictures as fast as you could count, and I laughed until my sides ached; then a lady came out and talked in just plain English—I could understand every word she said, she started in by saying what a fine thing it would be if everybody owned their own little home. I say little home, said she, because most people do own their big homes, and in nearly every case, not all, but a large majority, own them because they saved and saved and paid for their home—instead of paying out the money for pool, billiards, tobacco, and the movies. You cannot have everything in this world, and if you prefer the movies and ice cream and cigars and things like that, then you cannot expect to have the pleasure of living in your own little home, for few

make enough to pay for both—observation shows us that those living in small houses which they rent are usually the ones who patronize the shows and billiard halls most. I do not ask anyone to forego some of the pleasures of life—it's a matter for each family to figure out for themselves, but if you decide you would prefer to spend a good share of your earnings for those small things of life, you must not be envious of your neighbor who goes to movies perhaps once a month, and has cut out the large expense of tobacco and so on that he may own a little home where he can take pleasure as well as profit by setting out berry bushes, shade trees, rhubarb, asparagus, and keep a cow, or a few chickens as well. To gather the eggs, the milk, berries and garden truck yields to him a pleasure ten times greater than would the pleasures of a few cold drinks that please for a moment and are forgotten.

Compare these fleeting pleasures with the thought presented by that great American philosopher, Franklin, when he said, in showing the pleasure of being thought well of 'Now that I have a cow and a pig and own a little home, people say Good Day to me as they pass by.' Oh, the pleasures are many for the home owner but how shallow and unsatisfying are those of the spender. Then she told us to take home one of the little books that would be offered, at no cost to us, as we left the hall, and if we were wise enough to profit by what we could read in it, we might all own homes and be out of debt in a few years.

" 'Sure, Mike and I are going to live up to the teachings of that little book, he has cut out a part of his tobacco and I shall take in the movies but once a month hereafter. And Mary Jane, after the lady told us much about how to economize in cooking and in many other

ways, and yet we would not be any worse off in the way of nutrition, and in dress, etc., a man came out and got us all to laughing again telling us how a young couple would spoon a while, he being flush with show tickets, candy and such, and she full of make believes with her wigs, powder and paint—after a spell of rubbing noses and talking nonsense, they get married. For a month or two things go fine; then the cave man begins to assert himself and Jack thinks he should be a little more the boss, a little more demonstrative in showing his authority, gives his bride of two months or such a black eye by way of emphasis, and repeats the performance in another month or two; when Mary begins to think life as a wife is not what it first seemed—pays a lawyer and gets a divorce. Well, after telling us how things shouldn't have been, he turns around and shows how things should have been

—and to tell you the truth, I think every husband and wife who heard his talk on the value of love and right living, will be better to each other, better to their children, and better neighbors, for he showed them in such a nice way, the happiness and contentment in married life for those who know enough to live it right. Then they all stood up and sang another patriotic piece, and sure I could feel the whole building shake, for everyone seemed full of good cheer, and like the birds in the spring, seemed anxious to express their pleasure in song, that the world might know the happiness within. Not for a pair of twins, Mary Jane—as much as I would like them—would I miss those community schools, and my man says they have made the world ten times as big and five times better than he thought it was, for, says he ‘before these meetings, the world to me was the railroad-shop, the

pool-hall, with the company of about fifteen or twenty of the boys, and the privilege of living in a railroad shack, and having a time out once a month. Now along come these educationalists, and connect us up with their circuit, and its just like a big phonograph; all you have to do is set and listen and look, and you get the world before you, the more you go the bigger the world! If anyone thinks it's not worth while, let them attend one of those public meets, and if they miss another, it will be because they would have to go in an ambulance to get there.' And everybody is as welcome as anybody else, Mary Jane, it belongs to you and me just as much as it belongs to Jones, the banker, for the town pays the expenses, and everybody is taxed for that, you know. Next Sunday you go with Mike and me, they have a place there to take care of the kiddies, so that won't keep you home.' ”

And then this—Carry your imagination on this line a little further, and hear what old man Smith and Bill Jones are talking about, who might be passing just as Mrs. O'Brien finishes her talk with her neighbor. Smith is saying to Jones—"If we'd had those community talks when I was a boy I'd be president of the United States by this time—I just crazed for something in this line, someone to give me the right ideas, the right motives, and the way to climb high; someone—you know—to sort of give you a boost in the right direction at the right time. You know what a warm sun and soil will do for a kernel of corn—I was like a kernel of corn and the energy was in me, but the sun failed to shine in the way of good advice, when I needed it most. I tell you, Jones, when a man's thinking high, and most men do at some period of their life, then is the

time they need the right kind of help, and how could they get it better than in the way it's given out in these meetings? And you know it's made a great difference in so many ways in our town —people have seemed to just plumb forget about the price of hogs, flour, and shoes, to figure everything in dollars and cents. Today they realize money and profits and trades and the like are but trash as compared to the new light that guarantees contentment and happiness thru education—something that makes the teamster, the cobbler, and the blacksmith as contented with life and as happy as they would be if they could change places with the banker, because they know now that contentment cannot be bought, traded, or borrowed, but can be obtained in only one way, and that is **RIGHT LIVING** and the secret is theirs for the taking. Isn't it strange, Jones, that the people of this old world have

wasted so many, many centuries in looking for a prophet to lead them out of darkness, when all the time the remedy was within their grasp, and its name was simply EDUCATION? Now the young see the light and are all figuring on finishing high school as quickly as possible to push on to higher and better things at the university or college, where they can soar as high as they please, and their tuition will cost them not a cent. The married folks, both young and old, are now vieing with one another in their cooking contests, in their budgets for household expenses, and in their health records. You know now it's very unpopular to be sick for it denotes, in most cases, carelessness or excesses in some manner or other, of course, with some few exceptions, knowing this, those who are sick are ashamed to tell it, for it spells over-indulgence, laziness, or mental weakness

on their part. The shows are better and more elevating, for people will not patronize a film company that puts out plays that encourage a morbid mentality. Athletic games are more interesting and more worth while now that we know the value of good clean contests. The streets are cleaner, parks prettier, and taxes lower, with a community spirit filling the hearts of all, encouraging that condition of general fellowship and brotherly love, with contentment, and happiness everywhere, with envy, malice and hatred almost forgotten—the condition so long sought for, but never obtained until education solved the problem.”

“Yes,” says Jones, “I begin to realize for the first time in my life that neither dollars nor dullards spell happiness, but that a life **rightly lived** is the **only** key to the solution. You know, Smith, a good lot of real worth-while

pleasure has been slipping by unnoticed and unappreciated by us all—pleasures that should fill us with gladness, and yet costs not a cent. Honestly, I am like a man just awakened out of a long sleep with dreams aplenty, but all on small things; the flowers look brighter, smell better, and seem sweeter than ever before; the song of the birds interests me more. I seem to hear their song so much oftener than before, and somehow they sound sweeter than ever. Before I thought of birds as crows, black birds, robins, and sparrows; now I know more than twenty varieties, their songs, and their homes, and I get much pleasure in watching them as well as listening to their varied notes; each and all seem to strike a responsive chord in my makeup, and do you know, I'd hate awfully to have their lives nearly eliminated from my own, as it was before these community talks opened up the book of

all nature, and toned up my dormant faculties. It's quite plain to me now to figure the difference between a piano badly out of tune, and one nicely tuned by an artist for, altho, I can hardly tell one note from another, yet judging by the difference in the way of the pleasing influence I get in hearing the song of the birds now and how little it was before I knew enough to recognize the sweet things of life when I come in touch with them, I can easily judge what proper tuning should do for a piano. Before these meets I would have spells in which things looked very blue, could scarcely see a bright cloud on the horizon, and at such times I very much doubted my ability to make good. Now it is different—I can see opportunities opening up on every hand. Why, it seems as if I was needed everywhere, for I have learned of the power within me, if I but use the engine right. Some-

how I feel like going out in the fields and yelling at the top of my voice ‘whoop la—whoop la—Bill Jones has found himself, and from this time on, just watch his smoke!’ Those talks to young men were my redemption; they seemed to shake me up like. I just seemed to be the object of every talk and like a novice in wrestling with an expert, I was simply picked up and slammed down again, punched here and there. I got it in the ribs, on the jaw, and over the ears, but, as with the beginner in the boxing game, the lesson was good and seems necessary, before I could realize my possibilities, if I was ambitious enough to profit by the training. They just put the pep in me, and today I’m proud to say, Jones’ ego is way above par and going higher fast.”

The following words are those of another thinker, and as they seem to ap-

ply very well to what has just been written, I will quote them:

“It is a Disgrace—to be lazy, indolent, indifferent.

“To do poor, slipshod, botched work. To have crude, brutish, repulsive manners. To hide a talent because you have but one. To live half a life when a whole life is possible. To acknowledge a fault and make no effort to overcome it. Not to be scrupulously clean in person and surroundings. To be grossly ignorant of the customs and usages of good society. To kick over the ladder upon which you have climbed to your position. Not to be able to carry on intelligently a conversation upon current topics. Not to know enough about the laws of health to live healthfully and sanely. To know practically nothing scientifically of the things we see, handle, and enjoy every day of our lives. Not to have intelligent knowledge of

the general affairs of the world, and the interrelations of nations.”

Doubt No. 3 and His Explanation.

I must confess that his plan did not seem so impractical to me as it did before hearing his program for interesting the prospective student who was to be educated along the material walks of life under a community system. But, as Bunyan would say, another great chasm seemed to obstruct the path. If, in time, owing to college education being offered for the taking,—for the expense would be paid by the state as far as tuition was concerned,—all the young people would take advantage of such a splendid opportunity, then in a few years everyone, or the large majority anyway, would be educated, and many would take up professions of various kinds under those conditions, who would do the menial labor—housework,

ditch digging, shop work and so forth? These thoughts bothered me not a little, for I now knew so much of his great uplift idea, that I hoped with all my heart that it could be made practical. As he did not touch upon this point, I gradually worked up to it in our talks in such a way that he discovered my perplexity without the question being asked, and he said:

“Of course, in explaining a plan covering so much ground, and in a way revolutionizing previous ideas on similar lines, one is apt to overlook the little details. Yet, if any one of those little details fails to work as planned, then the whole scheme must fail, for a plan that shall improve social conditions must consider everything that shall have a bearing on the problem from every side. In my book, I believe, I have covered the ground quite thoroughly. Still I expect others to make corrections and

improvements. You, perhaps, wonder who will do the drudgery, the work of the scavenger, etc. In the first place, the less attractive and harder the work is, the higher will be the pay for such work. Of course, as it is today, this work receives the smallest pay because there are more who can do it than there are those who can do other work, the higher the expert, the greater the pay. Now the conditions I hope would prevail under the new system will be such as to make the class of common laborers much less in number than that of many other vocations. This, of course, will reverse the standard of pay, and rightly should under those conditions. Then this class of work that doesn't require skilled artisans will be done, not by any one class as now, but in part at least by the young men and women who may, for various reasons, wish to make big money in the least time possible.

They may desire to go travelling for a few weeks or months during vacations another year, or when school days are over, or they may want to put in the spare time in this way to pay their room and board while at school, to pay for clothes, or buy a home or farm, or to start in their chosen line of work. Education will not be as apt to eliminate work, under those conditions, as it does now. However, work is the greatest foe of mischief, and as a health restorer there is nothing that equals it and as both health and a clear conscience are necessary conditions before contentment and happiness can be assured, work must not be eliminated. There, too, will always be a class, altho I hope it will be much smaller than now, who would prefer work to that of securing a college education, and also, those who for various reasons, cannot spare time for higher education. Many will

prefer other lines than those requiring a university education — merchants, blacksmiths, farmers, etc. As before stated—to get big money in the shortest time, they will be available for any kind of work that **pays well**. This rule will hold good, I think, for the young women also, for with intelligent people, honest work of any kind is honorable.

That class of young men and women who prepare themselves for teachers, demonstrators, and scientific lecturers, and those whose work is in the line of amusing by acting or music or drawing for the circuits, must, of necessity, as time lengthens, be very large, and their pay—as well as the remuneration for every line of work—will be governed as now according to the law of supply and demand.

“The programs, as before stated, would be most interesting for both young and old, the educated as well as the illiter-

ate, for the topics, demonstrations, and amusements would be arranged from an educational standpoint, with the one idea in mind—that of general uplift all along the line—the health; rearing of children; economics and its various branches for Home, City, State, and Nation; athletics, and on all investigations, discoveries, and experiments by scientists—all of which would tend to bring about that standard of living that should spell better homes, better towns, and a better country—a better man physically, mentally, and morally—when contentment and happiness, with brotherly love, sympathy, and charity shall reign supreme—and envy, malice and hatred be eliminated; where the greedy profiteer and the immoral rake will receive the same careful consideration that is now given the rattler and the three-leaved ivy—For a community education will quickly realize the bad

effect on the general public, in the neighborhood, the town and the state, of those pernicious pests, and either ostracize them, or build them over into new and better animals. To be sure, there are educated men and women who are moral degenerates, thieves, swindlers, and murderers—but they are small in proportion to those of the same class who are illiterate. However, when the truth of the great harm this class can do, and what an economic waste they really are to a community, as will be shown by these talks, pictures, and demonstrations, they will be as quickly taken care of as were the yellow fever-carrying mosquitoes from Cuba as soon as they are discovered, or as would the skunk that might invade your chicken-coop. Community education, like a great search-light, will show up the dark places and purify the atmosphere; then neither money nor social standing

will save the rake, the double-standard virtue thief, or the social lounge lizard, for the Devil could walk the golden streets of Paradise without being discovered much easier than could these parasites live and prosper in an educated community.”

Doubt No. 5 and the Answer.

This mountain of doubt removed, I next wondered how he figured on getting his new thought—his Community Educational plan—started, and his reply to this question was as follows:

“I have no plan at this time further than that of getting these thoughts before the people, hoping that thru forces of that unknown but ever present power that seems to control the destinies of man, and manifested by its inviolable law of the survival of the fittest, they may be accepted, and in that case I anticipate they will grow and grow and

ever be improved upon until possibly future generations will know them only as the old roots from which much grafting produced the splendid social condition then obtained. It's just possible, that in carrying out this plan, this undefined power—some call it 'God' given power—it all depends on how you define the meaning of the word 'God'—will show the light to one or more men who have the money, the executive ability, and the inclination to have their names perpetuated for future history, who will start the movement. It will spread fast, when its great value to a Town, City, State and Nation is discovered. For surely the great advantage offered by a community-hall with its trained educators, in every line of life, spelling uplift, patriotism, love of family, home, and country, will quickly be realized and appreciated; then will the movement grow and multiply until it covers

the civilized world, and as education unwinds the film of knowledge of all nature, we will live under better conditions; have a better understanding, and a clearer vision, in the near future, as the results of this community education plan. Then will obtain that Utopian condition so much desired—when communities will be as one big family, with interests joined for better conditions in the neighborhood, in the city, state and nation—then will class hatred, profiteering, and poverty decrease here, there and everywhere—for as the sunbeams are death to mildew germs—so is education death to each and every theory, practice and belief that does not spell uplift in every sense of the word.”

Summary.

The foregoing covers briefly the idea of a plan that would aid much in bringing about in the least possible time, that

condition on earth man has striven for since the first thought of better conditions entered his mind. In our talks at times on other subjects, and on side lights on his main topic, I was able to get many good things that I thought worthy of consideration—one day on some one thought, the next on perhaps a subject we had not touched at all. Before retiring each night I would make a note of what I wished to retain, some of them are given here. It's not unlikely that each subject may interest some reader, and possibly, help in clearing the reader's mind of cloudy moods, and push him on to brighter and better thoughts. I am sure they are worthy of the reader's attention.

WHY RELIGION?

“Since the dawn of intelligence, man has endeavored to fathom the secrets of the origin, death and the future conditions of mankind. In the primitive period, the law of self-preservation was the dominating thought, the all-absorbing effort of his existence, and, of course, is today, perhaps, the main law governing the impulse of the human race. In fact, it seems to be one of the most natural laws of all life; but as the mind of man developed and the pleasures of life multiplied, a desire to continue life even though under different circumstances in another world grew apace. The wish fathered the thought, and life after death became a theory the majority were glad to subscribe to. Every race in every clime, white, black,

yellow and red, savage or civilized, figured out a future life most suitable to their desires. And so, we of today, living under probably the highest intellectual conditions at this time, have a beautiful city with pearly gates and golden streets prepared for us, providing we accept the belief of a certain line of teachers. The followers of Mohammed have their splendid haven of rest awaiting the true followers of their prophet, and the more Christians they kill the surer are they of obtaining it. The Buddhist his re-incarnation into that condition of life most befitting him after dwelling in this sin-laden world for a time, his Nirvana is a home where neither desire, cares nor wants enter. The American Indian, and many other races of a lesser developed intellect, have their future hunting grounds where the race is over fields of clover, thru forests filled with game, and

streams and lakes with fish abundant await their pleasure.

“Beautiful dreams—and we surely hope each and all will find their heart’s desire awaiting the faithful in this life. We sometimes wonder if man is wise in allowing himself to indulge in doubtful speculation—why not follow the route of least resistance and accept the beautiful theories prepared by others? There is no question but what a large majority are satisfied with the habit of delegating to others this interesting work, and the farther back in history one goes, the more prone were the people to follow a leader whether a prophet of the pearly-gate plan or the happy hunting-ground as pictured by a council of Indian Medicine men. Few there were and few there are, who wish or care to make their own deductions on a problem so agreeably figured out for them. Why stop to ask ‘whys’ like

Gladstone, who said, 'My mother's religion is good enough for me.' 'Splendid,' echoes his fellow men. 'But how very unreasonable,' say we. 'Would Gladstone have accepted his mother's opinion on any other great problem?' Hardly, and yet on so great a problem as that concerning the future life, he is willing to abide by her decision. He, no doubt, realized it was a problem a boy of ten could figure with as much certainty as the wisest of men. Many great men have been quoted on the same line, some correctly and many falsely, all to bolster up a theory absolutely unbelievable by any unbiased honest thinker. But there are some who will not admit, or intimate, or allow it to be inferred that they believe in any one of the various theories offered as to the future state of the spirit or the soul of man, or the manner in which that life is attained, regardless of the

fact that they are called hypocrites, bigots, and sinners.”

On this line of thought we have the following from that splendid old nature student, philosopher and writer—John Burroughs—

“The term religion is an equivocal and much abused word—one’s habits on sanitary lines, dieting, over-indulgence, or economy may properly be termed his religion as well as his belief in a life hereafter and the only way to attain it.

“Treated as a belief, a passport to the next world, religion in some form is as natural to man as eating or sleeping. The mysteries of life, and wonder and terror of the world arouse notions of awe and fear and worship in him as soon as his power of reflection is formed.

“In man’s early history, religion, philosophy and literature were one; he worshipped before he investigated” (how

many do it now) "he built temples before he built schools.

"But the old theory of religion as dominated by creeds and dogmas has had its day, and we are passing on to better things because we are now working from a more solid foundation."

To him this new plan of action would be considered a new religion that must surpass the old for it substitutes facts for fancy, knowledge for mysticism and truth for credulity.

"I am much inclined to believe there is a future life, not entirely because I wish it, but because there are many things we see in life that seem to argue in favor of a future existence, and, of course, many things observed argue very strongly to the contrary. While all living things seem to die and rot that other plant life may be nourished, which in turn nourishes animal life

which dies, decays, and again builds up life, and so on; with man, and for all we know now, with all animal life—there seems—some put it more positively and say ‘there is a dual life’—one, the life of the body, and the other, the spirit. Whether the spirit or soul lives on after life in the body is dead or not has been the all absorbing problem of thinkers for the past five thousand years or more, and the solution seems no more apparent now than when first discussed.

“We have discovered that the tadpole changes into a frog; the caterpillar into a butterfly; and the jelly-fish into a biped or quadruped, according to its environments. But, whether this life is the cause of another after death is still a sealed mystery, and I believe it would be so decided were the question voted on by the recognized **unbiased** thinkers of the world. They would not, I think,

hold positively that there was no life after death, but, rather, that there is no acceptable proof of it, and perhaps would go so far as to say that if there were a life after death, it most naturally would mean a progression, or spiritual evolution of the soul of this life, and in that case they would hold that the more perfectly developed the spirit or mind or soul—whichever you like—in this life, the higher the plane in the next, regardless of a belief or nonbelief in any set of creeds. This being fair, and not an unreasonable assumption, it must follow that the more perfect the body, the better and stronger the spirit or mind. This being also logical, as all specialists on mind or body will attest, it then is quite apparent to all who will think for a moment, that one's environment in this life has most to do with the state or development of the life at birth into the next world—if there is one.

And, this also being a fair and logical deduction, it brings us back to the foundation of a most perfect physical and spiritual being as the result of **good environment** as brought about by the only medium possible — EDUCATION.”

“Of course,” he said, “you must realize that in a small volume on so large a subject, one can touch only the high spots, sowing a few seeds, here and now, as it were, hoping for a good crop of ‘Straight Thinking’ in the near future as the result.”

I happened to think of a few lines I had oftentimes heard repeated, in support of the blessings assured the believer of the Christian faith, and as this point had not been covered as yet in any of our talk, I handed him the lines to read, which ran as follows:

“I have seen her rub and scrub
In the wash-board in her tub;
While the children soaked in suds
Roll and tumble in the dust.

She still clinging, is clinging,
to her Friend
Who will keep her to the end.

Human hopes and human creeds,
Have their root in human needs.

And I would not care to strip
From that washerwoman’s lips,
Any song that she may sing,
Any hope that song may bring,
For the woman has a Friend
Who will keep her to the end.”

After reading it, he replied—“Community Education would take that wash-board from that woman and give her better work at better pay, with which she could rescue her little ones from the ‘suds and dust’ and care for

them as they should be, or pension her sufficiently for her to do it. Then would her song of delight change from the **hope** of the **future** to the **blessings** of the **present**. With the knowledge that according to the development mentally, morally and physically here—altogether building up a more perfect being—spirit, if you will—would she advance to another world, should there be one.”

A prominent philosopher of this decade once said—

“The most formidable weapon against error of every kind is reason; reason is nourished to a high development thru education.”

PATRIOTISM.

The principles underlying our system of government consist of the best set of plans for a self-governing people yet devised, and are the result of selecting the best features from all governments in the past.

There is no system yet devised that guarantees as good results as can be obtained thru the honest use of a free secret ballot. The higher we prize that ballot, the more valuable will it prove to be as a sure cure for all political ills. Are there poor, vicious or class laws—laws that seem to be framed for the special benefit of a certain class—oil monopolies, packers, or railroad men's unions—each and every law can be remedied by the use of the ballot. Can you, Mr. Reader, figure out any system, any plan, whereby laws could be enacted for

the benefit of the masses, and all other laws abridged or entirely eliminated any better or more quickly than the free secret ballot?

The foregoing being self-evident, and in addition thereto, having a country filled to overflow with all the good things necessary to life, as well as, perhaps, the most beautiful, healthiest, and best governed land on earth, what more should we ask? Then why should there be room for the Reds, or Bolsheviks, or Discontents under whatever flag they may flaunt? As a great statesman once said:

“There is no place in this country for a traitor. There is no spot on this broad domain of ours where for a single instant a conspirator may sit and incubate the germs of lawlessness and revolution. We are Americans first, and the spirit of the Republic swells within the

heart of every true American. When we admit within the gates of our great country the cosmopolitan hordes of alien people, we expect them to live up to the traditions for which our fore-fathers fought, and unless they do, they must go. The advocate of the torch, the apostle of mass action against the fundamentals of our Government, the poisonous reptile who seeks by word or deed to undermine our institutions, must expect the treatment red-blooded Americans mete out to all things unclean and unsound.”

The following by an editor in the West is not out of place in this connection:

“The worst aspect of a certain common form of radicalism is that it is born of hate, lives by hate, and would die if hate were eliminated.

“The radical of this type must constantly lash his fury by hot terms of hate applied to the beneficiaries of the existing order, which he aims to overthrow. Personal contact between him and the objects of his wrath would be fatal to his philosophy, because he would find them human beings like himself. On the other hand, such personal contact would be wholesome for the rich man also, because he would find that many of the radicals are human beings too, even if embittered ones.

“It is perfectly silly to hate people who have succeeded under the existing order. If you think the existing order is bad and wrong, hatred of it might be logical, but not hatred of those who benefit by it. It would be more logical to pity the rich man, especially if he is one of those who has traded everything worth while in this world for wealth. But why hate him?

“Surely nobody is in a position to hate those who benefit by the existing order unless he is perfectly sure that if he had had the same opportunities and taste and capacity, he would not have profited by the existing order himself.”

And again using the sentiment, in connection with our own, of another statesman, the late Wm. B. Cookran—who said in part:

“We believe that the very essence of civilization is mutual interests, mutual forbearance, mutual co-operation.” Now, in his forceful language, he would say—Men, today, should stand shoulder to shoulder with their backs to the wall, if necessary, and fight as a solid unit against Bolsheviks. Soviet principles may improve or may not a country where fully eighty per cent of the people can neither read nor write, but will never help a people who under-

stand what a free secret ballot means for them. Under Soviet rule here, civilization would revert to the condition of the cave man, and all the improvements socially, economically, and morally of the past two thousand years would soon be swept aside, for the guerilla man would quickly develop when every vestige of civilized man would be swept away, and the world would be in intellectual darkness for many decades, again. For when the selfish nature is unrestrained in man his downfall follows fast and furious indeed."

The artisan, the professional man, and the banker, each and all, should realize that thru Community efforts, Community interests, and Community Education, can man be saved from his own weaknesses.

Citizens of this United States should be the most patriotic people in the world for "Old Glory" waves over

the most independent, the most intelligent, the richest and best satisfied people **on earth** as a class. Every man, woman and child in this great land, if they don't know them now, should be taught the stories of the conflicts in which this splendid banner has led us to victory that we might attain the position we now hold as a nation—**the brightest star** of this old world where INDEPENDENCE is all that the word implies, where the tanner's boy may become president, the washerwoman's daughter a senator and the farmer's son a governor. A country that offers wealth, honor and fame to **every** child born under its flag according to their ambition to obtain one or all. I ask again—*COULD WE ASK FOR ANYTHING MORE?*

Surely there must be something mentally wrong with anyone who disdains the privileges here offered, who points

with ridicule at the emblem of liberty, for any sane man who knows history must know that we have the most splendid country on earth, if he doesn't know history, he, for his own peace of mind, if for no better reason, should take a trip to N. Y. City and see, daily, the swarms of emigrants from all parts of the earth—5,000 and more daily—each, as he steps foot on this soil offering in silence, sometimes audibly, a prayer of thanks that he at last has reached a country where one's fate or estate depend on his ambition only.

PUBLIC OFFICES AND LAW- MAKERS.

A great mistake is made, I believe, in delegating the work of framing our City, State and National laws to a class of professional men (lawyers dominate this class by a very large majority), for, as stated elsewhere in this book, men who are educated for the bar or pulpit, have not the opportunity of judging the wants of humanity as well as those who are following other pursuits as, for instance, mechanics, agriculture, or educational, for, in most cases, men in either of these classes are in closer touch with the masses than is the legal fraternity or the preacher. A lawyer, as a rule, sees his brother man in life from two extremes, either acting the part of the lamb or the lion, and like the nurse or physician who becomes cal-

loused to the sufferings of their patients, so he, seeing so many lambs slaughtered, whether right or wrong, owing to his ability or inability as a lawyer, is quite apt to get out of touch with the real unfortunate conditions of the great mass of people in regard to good government. And for that reason be too indifferent to care to figure out remedies that may improve those conditions, for his own financial welfare depends largely on the muddled condition of our statutes. (We have few A. Lincolns practicing nowadays, more's the pity.)

Give the average farmer, business man or artisan, the problem of making such laws as will from time to time improve conditions in City, State or Nation—and I am sure the good results would be so conspicuous that the plan would be perpetuated. There are now

so many laws conflicting with one another, so many loopholes by which a case can be continued from time to time indefinitely, so many ways to thwart justice with money and high priced lawyers, and so little opportunity offered by which one can get justice in the courts without spending much time and money, that it is hard to believe a change could be made in the way of the personnel of legislators that would not improve conditions.

All city, state and national officials should be selected and elected after careful consideration of their ability to fill the office, first their character, next their executive ability. No man without a clean character should be elected to fill any official position for, of all men who should set a high example for their fellow men, I know of none under great-

er obligation to do so than is the public official.

Nominate and elect only men with good character, energy, and executive ability, and better government is sure to obtain.

COURTS OF ARBITRATION.

In every county seat in the United States an arbitration board should be established where all civil cases of small importance, or where the amount of damages will not exceed, say \$1,000, could be settled by an arbitration board. This Board should consist of three or five men of which the County Judge, where they have one, should be the chairman, and the other members should be reliable citizens who might be called on to act once or twice a month if necessity required. While on duty in this line of work they should, of course, be paid for the time required out of county funds.

When two citizens disagreed over a matter of small import, if either desired, the matter could be taken before

this board at one of its regular meetings. Each litigant should be required to pay a small fee, say \$10.00. Each should present his side of the case, having the privilege of securing a layman or lawyer to do it for him at his own expense, if he preferred. Should either party to the controversy desire to appeal from the decision of the board—said decision to be given in less than six days after the evidence was heard—he could do so, but would be required to give a cash bond sufficient to cover all costs, should he lose in the higher court. If this plan was adopted, it would save each county many thousands of dollars annually, and save litigants even more, for cases would seldom be appealed, and therefore the cost need not exceed \$10 to each party interested.

Of course, this would eliminate many lawyers in every county. However,

they would be of much more use to the community did they take up farming, plumbing, teaching or some other profession—for lawyers, to a very large extent, are but excess baggage if considered from an economic point of view.

In addition to above I would add that all penalties in criminal cases should be prison sentence; to allow the guilty to escape his just deserts by paying a fine in cash is no more or less than penalizing the poor and allowing the rich to escape with merely a slight inconvenience. A prison term should be the punishment for every criminal act whether embezzlement, profiteering, robbery, horse stealing or what not, and the term should be arranged as near alike in every state as possible: If one was guilty of wrecking a bank, for instance, he should be given the same sentence always whether the time was to be served

in the State or Federal prison. There must be in **no case** the inference that our laws are framed to protect any one class.

MATRIMONIAL BUREAU.

In treating social conditions there are many problems that should be considered, some of them at first thought might be considered of too little importance for a work of this nature, yet, if given a little serious thought, they grow large and really form a most important feature in our social affairs.

To my mind, one of the most important side issues of our social make-up is that of building up just as many family units as is possible, if built on a solid foundation, one that will guarantee a successful, healthy, worth-while family. The starting point for such results, of course, is the happy union of two healthy persons of opposite sex, and while we are thankful that there are as many of such unions per capita

as we have in the United States when compared to that of other nations, yet we know there are many thousands of marriageable people of both sexes not married, who perhaps never will be, owing to the lack of an opportunity to meet those of the opposite sex of a similar mood.

Can you imagine anything more pathetic than the following words so often heard, and yet this condition could be easily remedied. Is the government not guilty of omission in this case?—

“I hate being an old maid. I was never meant to be an old maid. It’s a shame that I should be one. Why aren’t conditions changed?”

For a long time it has seemed to me that a National Matrimonial Bureau would be most profitable if rightly managed, for it should offer just the opportunity necessary for this class of un-

married people to get acquainted under circumstances that would assure good results with little chance of deceit or fraud, and at the same time guaranteeing secrecy to all parties concerned.

The plan could be worked out something along the lines here briefly suggested:—

One desiring to take advantage of the opportunity offered by a National Bureau, would write the Secretary of the Bureau for an application blank, giving their sex, age, and nationality, and in return they would receive the blank, with the desired information as to the working plan of the Bureau, and the obligations of each and every applicant. These blanks would be so arranged that when filled out and returned to the Secretary, he would know the age, size, complexion, social standing, nationality, and occupation of each appli-

cant, and their preference as to the class they desired to correspond with. This would enable him to so classify each application that with an adequate index system at hand, he could quickly return to applicant the numbers of from three to five in the class desired. As each applicant would be required to subscribe to the application sent in, **under oath**, with a severe penalty assured anyone who endeavored to mislead or perpetrate fraud, the possibilities of misunderstanding as to the important particulars concerning the circumstances of any member would be much less than under present conditions.

While the Secretary would have the name and address of each applicant, these names and addresses would not be given to anyone else, members or otherwise, until each of the applicants representing the opposite sex, would so re-

quest by a letter to the Secretary. Then, and not until then, would anyone outside of the Bureau know who or where any other member was, and then only the one having the number designating the one desired to correspond with outside of the Bureau. Until this request is received from both parties, all correspondence is addressed to the number given in care of the Bureau, where it would be forwarded.

When an application was received by the Secretary, he would select three to five numbers from the opposite sex, and in other states than that of the applicant, and in the class of that of the applicant as explained in said applicant's application, and mail these numbers. After corresponding with the numbers received, should the applicant desire the address of any one for the purpose of corresponding outside of the Bureau,

if the one of the opposite sex representing the number requested is willing, the address of each will then be furnished and the names marked off the list. Should an applicant not find a congenial correspondent in the first list of numbers furnished, they may have that list canceled so far as they are concerned, and get a new list, paying for same enough only to cover the small cost of making the change.

Should any member, after they thought they had found a number that seemed to meet their wishes, desire to correspond with this number outside of the Bureau, and still were not sure of the standing of the one representing said number, on request and the payment of cost of investigation—which should not be great owing to the fact of the Bureau having so large a list of correspondents in all parts of the country

—the record of the party could be verified without said parties knowing it. But inasmuch as each applicant would be required to subscribe to the statements made on the application first mailed to the Bureau under oath, with the knowledge—as printed on the application blank—that a heavy penalty would be the result of any fraud in this line—it would be quite likely to guarantee a very large percentage of honesty in the matter. A health certificate in all cases would be required before any addresses allowing correspondence outside of the Bureau was permitted. As each applicant would be required to pay a membership fee, say of five dollars for males, and two dollars for females, the Bureau would surely be self-sustaining in a very short time. Such a bureau would eliminate the evils of the catch-as-catch-can matrimonial

bureaus, with their bad results, we have to-day.

A movement is now on in England to bring about similar results thru the medium of "Mixed Clubs," where young people of marriageable age are offered the opportunity to meet, with the object in view of causing "more marriages and earlier marriages." And it is suggested, by the promoters of the plan, that every municipality establish a marriage bureau and provide candidates for wedlock with introductions.

As the high cost of living has very materially decreased the prospective family units in the United States, as well as thruout the world, I think something along this line should be worked out without delay. But in working out such a plan, stress should be laid on that feature of the work that would be most likely to guard against

fraud on the part of either. If the chance to mislead is quite eliminated, and a certificate of health required, this plan, I think, offers much surer chance of happy results than does the community meeting clubs mentioned above.

CREDULITY.

Thinking perhaps we might encourage many to think for themselves who now believe in things most unreasonable, because of the faith they have in their prophets whom they have allowed to do the thinking on these lines for them, we give a few cases which many millions of people accept as true, even in this enlightened age. For we believe when each can see the ridiculous beliefs of others, they are more apt to allow that even **their old theories** may be improved upon; and hoping that as the cobwebs of outworn, unreasonable ideas are cleared from the mind, more worth-while unlifting thoughts may take their place. When the masses realize that the laws of nature point with unerring fingers the right and

only paths to follow, leading to health, wisdom, happiness and a long life, and to a higher plane in the next world if there be one, then will humanity move on to better things socially and spiritually.

The followers of Mohammed—and there are millions of them—believe he could perform miracles. That he ascended to Heaven with a veil over his face to protect him from the glorious vision awaiting, and, according to the picture found in a Persian MS., was riding his favorite white steed.

Only a few centuries back—and in some localities in this past century—priests and bishops sold indulgences for every known sin, and claimed the ability to perform miracles.

The following is given verbatim from the introductory leaf of the Mormon Bible and there are perhaps a million

or more who seem to believe every word thereof:

“The Book of Mormon:

An Account Written by The Hand of Mormon upon Plates Taken from the Plates of Nephi.

“Wherefore it is an abridgement of the record of the people of Nephi, and also of the Lamanites; written to the Lamanites who are a remnant of the House of Israel; and also to Jew and Gentile; written by way of commandments, and also by the spirit of prophecy and of revelation. Written and sealed up, and hid up unto the Lord, that they might not be destroyed; to come forth by the gift and power of God unto the interpretation thereof; sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God.

“An abridgment taken from the Book of Ether also; which is a record of the people of Jared; who were scattered at the time the Lord confounded the language of the people when they were building a tower to get to Heaven; which is to shew unto the remnant of the House of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting Himself unto all nations. And now if there are faults, they are the mistakes of men; wherefore condemn not the things of God, that ye may be found spotless at the judgment-seat of Christ.

“Translated by Joseph Smith, Jr.

“The Testimony of Three Witnesses:

“Be it known unto all nations, kindreds, tongues and people unto whom

this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from Heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of

God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the Heavens. And the honour be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

“Oliver Cowdery,
“David Whitmer,
“Martin Harris.

“And Also the Testimony of Eight Witnesses.

“Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come, that Joseph Smith, Jr., the translator of this work, has shewn unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith hath shewn unto us, for we have seen and hefted, and know of a surety that the said Smith has got the plates of which we have spoken. And we give our names unto the world, to witness unto

the world that which we have seen; and we lie not, God bearing witness of it.

“Christian Whitmer,

“Jacob Whitmer,

“Peter Whitmer, Jr.,

“John Whitmer,

“Hiram Page,

“Joseph Smith, Sr.,

“Hyrum Smith,

“Samuel H. Smith.”

Many members of churches even today believe their leaders could and do perform miracles. Did space permit, many of such could be enumerated, not including the Spiritualists, the Doweyites, or the Dukhobors.

In a New York paper published in September, 1920, we read: “A Roman Catholic priest who had been on a visit to Ireland, and who returned to New York from Queenstown, said he saw the bleeding statue of Templemore where

hundreds of miraculous cures are being effected. According to newspaper report, he informed some of the customs officers that he saw the statue of the Virgin Mary bleeding from the mouth, and that of the Saviour bleeding from the eyes, and further says he saw cures. He is also credited with saying, according to the papers, that he saw the lame and the blind cured of their afflictions by their pilgrimage to the home of Thomas Divan, a shopkeeper, where the statues are being displayed.”

And thousands will believe this story. Will any liberal thinker deny the fact that education with its enlightening power, would quickly eliminate such hoaxes as the case mentioned above?

Down right STRAIGHT THINKING—the kind that would result from these Community Educational Meetings—will clean the mind of many un-

reasonable, harmful, fear-making thoughts, and give room for uplifting, courageous, independent thoughts, thoughts worth while, thoughts worthy of **every** intelligent man. It would change the cringing, fawning, half idiot to the full stature of man with a powerful, independent, worth-while mentality.

MAN—We mean the man developed to the full stature of a man as Community Education will make him—fearing neither man, beast or the devil. We salute you. As you see the light, may you grow stronger in every way, and your heart be ever full of sympathy, love and kindness, with your strength always at the service of the weak.

DEBATES.

On many problems concerning the town, city, state, or nation, whenever there seemed to be a divided opinion the leaders of the different sides could debate the matter at one or more of these meetings, and the audience would vote on same after they were thru. This plan would give the opinion of the people on many subjects that otherwise would necessitate an election. This, of course, would save many dollars now spent on holding elections of little importance. It would not, of course, be used to settle large affairs.

These debates would not only be interesting, but from an educational standpoint, they would be most valuable. If the differences between employer and employee could be debated

in the locality where the difference arises, public opinion would help much in settling each affair without delay, for the public would hear both sides and be quick to see the unfairness of either side. Big business like the railroads or coal mines, could not be settled locally. But even those strikes could be mitigated by getting the pulse of the people secured thru these Community meetings all over the United States.

Education along the lines offered by the Community meetings would practically eliminate strikes, boycotts, and profiteering.

Even in international affairs the Community plan would prove most valuable. As the Japanese Vice-Minister of Foreign Affairs said on being interviewed soon after landing here—

“We must go straightway to the root of every anti-Japanese and anti-

American agitation or movement with acts of ruthless publicity and **EDUCATION.**"

Could this straight-thinking advice be carried out in any better way than thru the debates and lectures given on all questions of importance at these Community gatherings all over the country? Surely not.

HIGH PRICES.

Just now high prices would receive some attention from the lecturers and teachers. They would be most likely to help the public in the way of educating them in buying produce and staple articles so as to get the best results for their money. It is not unlikely that in some cases they would advise community buying, of sugar for instance. Again—along similar lines used 65 years ago by that great editor, Horace Greeley, in New York City, when someone got a monopoly on butter and raised the price from twenty to forty cents, in his paper he advised the people to eat molasses for two or three weeks, when butter at the end of that time could be secured at the old price. They did it, and butter dropped to twenty cents in ten days.

While the cold storage houses should prove a blessing, they are now proving the reverse, for when produce and fruit are plenty, and people might buy at a reasonable price and put away to use later, these companies buy up the market supply, and then when there is none to offer on the open markets, make the price enough higher to cover both the cost and a large profit.

Whenever opportunity offers as these community meetings would—to educate the people in a collective body on various lines, great reforms would surely follow, for by letting down the bars that seem to separate the people into classes, and educating them all together, it would work to the best possible advantage for the masses who would realize that the safest, surest, and happiest condition for the people of a town, city, or state, is obtained

only when all pull together to make those conditions the best possible for every living person therein.

COMMUNITY LECTURES ON HEALTH.

The saving to the public in both money and time now wasted thru sickness would alone amount to many millions annually. A great physician once said—

“I believe fully sixty per cent of the ills of man are imaginary and a very large percentage of the balance could be eliminated by education.”

Thru these lectures on hygiene people would be taught not only the simple remedies always at hand, but the more important lesson, of **how to prevent sicknesses of many kinds**. Cleanliness, first, last, and all the time; then the care of the teeth and mouth; diet; exercise; the value of sunshine and pure air; the care of the eyes, the feet and

the hair—in fact, thru these lectures on health the longevity of mankind should increase considerably, and the money now squandered on patent nostrums that do more harm than good in most cases, would purchase more profitable commodities. Then, too, would doctor's bills and druggist's bills be curtailed not a little. But, perhaps, the most valuable results would be the saving of infant life and the next greatest would be the converting of thousands upon thousands of those who are mind-sick, or sick only because they think they are, into healthy, vigorous, useful men and women. By letting sunshine into the souls of many who are broken in spirit and in body thru mental morbidity, and the change of thousands from that condition of mind that breeds the pessimist—a liability for any community—to the more healthy, healthful, happy, worth-while condition of

the optimist—a great asset to any family, neighborhood or city—great good would result. The difference between the influence of the pessimist and that of the optimist is quite similar to that of lowering, threatening clouds that foretell a long dismal rain storm and the bright, many colored rainbow that precedes the clearing up and the bright sunshine soon to follow. You are unfortunate indeed if you have a pessimist in your household. Not unlike the death knell of a funeral-bell that has a musical sound to but one—the Undertaker—so is his doleful song music to himself, alone.

The great specialist, Dr. E. E. Rittenhouse has said, quite recently that there are at least 1,500,000 Americans ill with preventable diseases. That many thousand die before they are 45 owing to lack of proper exercise.

Think it over—What would his talks at these Community Educational meetings mean to thousands and thousands of people who do not know how to care for their health?

THINKERS DO NOT ACCEPT ORTHODOX RELIGIONS.

The following thoughts will show some of the reasons. Never in all history was man as free to think as he pleases, write as he pleases, and talk as he pleases. Never before was he able to grasp the thought of mankind as expressed in all ages since the dawn of intelligence.

Paleographers can now decipher histories of nations, tribes, and peoples as recorded by their historians on papyrus, bricks, stone tablets and obelisks, whether in characters, pictures, or figures, and make their deductions accordingly. So that in addition to having the experiences of a people as recorded in histories written in the past two centuries we can now go back

three, four and five thousand years. This opportunity has given us a better insight into man's early thoughts and habits and helped much in the way of forming our ideas as to the evolution and growth of the reasoning power of the mind of the animal kingdom, and particularly of man.

There being no Ecclesiastical Dictators, no Theological Tyrants, in these times to make a charred corpse of a man's body, or a sainted martyr of his spirit for being a heretic—depending on the class of religious belief he happened to be connected with—there is an abundance of evidence in the way of editorials, magazine articles and books to prove that the mind of man is growing stronger, broader, and healthier. For the mind, so soon as liberated and encouraged to think straight, spreads out, expands, and rapidly develops

those reasoning faculties so long held in bondage.

One of the first discoveries made in this new era of the individual free thinking mind if allowed free sway, was that it was inclined to straight thinking, and as the result of this straight thinking, much attention is now devoted to social problems; for the normal, unbiased thinker of today realizes that the road to a better man, a better life, and contentment **here** and **now** can be obtained only by improving social conditions.

Therefore, we may expect better conditions all along the line, better homes, better towns, and better men everywhere as the direct results of this somewhat new free unbiased mode of thinking. Perhaps the best proof that the habit of straight thinking will regenerate mankind is the known fact that the

power that really knocked out one of the old lines of thought as represented by Prussian Militarism, was the little bunch of free-lances from the western hemisphere, whose individuality, as well as the collectively irresistible power, and the habit of thinking straight, each for himself and man power moulded into a great military machine with but one thought in mind—go forward or retreat, as ordered, was utterly and unmercifully routed by that contending foe who fought with his mind as well as his gun, and when the little details of the great war are finally tabulated, it will be seen at a glance, that brain and not brawn won the great war.

Thinkers hold that the same law that encourages the blades of grass to grow to their full stature and grow straight; the heart of a healthy person to beat strong and regular; also gov-

erns the mind, which, under proper environments, will think straight. The blade of grass, the heart, and the mind, all three, will not fulfill their natural functions if not allowed to mature under favorable circumstances—the grass must have the proper soil, a certain amount of rain and sunshine—the heart a healthy body made so by a sufficient quantity of pure blood—so, with the mind, there must be a happy spirit, the results of a clean, healthy body, abundance of good material for thought, and above all—a free and unrestricted habit of thinking—that is, a mind allowed always to make its own deductions. The more one uses his mind to think out for himself each and every problem presented, the more apt is he to find his conclusions square with the opinions of thinkers of note.

Straight thinkers, as a class, are well represented by that line of investigators who come under the head of Scientists. As a rule, they represent people with large, well developed mentalities, for the trend of their minds has been such as to best promote a normal condition of every part of the brain. Being liberal minded, with the principal object in view of getting at the facts in each and every case, they have developed the habit of carefully analyzing each and all problems and consider same with as nearly an unbiased mind as possible. Therefore, their opinions represent, perhaps, the results of a much straighter mode of thinking than would that of a class whose trend of thought followed but one channel. True it is that in many cases the man of one idea seems to gain a respectable standing socially and financially much quicker than his broth-

er who may endeavor to cover a wider field in thought or business, but a proposition that concerns the happiness of this life and the possibilities of a life hereafter, can be treated fairly, and most consistently, by minds bent on accepting all evidence, and considering all arguments offered on the subject, and then making their deductions accordingly, instead of accepting a dogmatic theory, and use only such evidence as will substantiate that supposition.

This is the difference between broad minded scientists and the theologians, the former trained to believe only tangible facts—facts that are determined by an unspeculative mode of reasoning, eliminating conjectures, suppositions, and unsupported theories; while the latter accept the speculative mode of reasoning, figuring out a theory

or belief on the idea that because man finds the world as it is, there must be a cause—which is true, we admit—then they build upon this foundation many beautiful ideas, concerning the personality, desire, and ultimate aim of this Great Cause, and argue the matter, each sect from their especially prepared viewpoint, much of which we hold is mere conjecture and some quite ludicrous. The different schemes figured out by each leader or prophet for their followers, that they may attain that happy condition in the visionary home to be prepared for them, in the visionary life hereafter, is interesting reading, and would be given here by way of showing their many inconsistencies did it not take too much space to even give a small share of the different beliefs, conjectures, and theories worked out by men who have been stranded on some one idea, and

concentrate a strong mind on the **one thought** and built up a future life and a future home accordingly.

Psychology and Sociology can no more be taught intelligently by theologians than can Astronomy be taught by one versed only in mechanics. The average priest, preacher, or monk, who endeavors to lead men on these subjects, sees but one side of life, and knows but little concerning man's thoughts and habits. The large part of his life he comes in contact with only the better side of man. Always meeting him at his best, he naturally must be a poor judge of the worldly life he leads, and then he wonders why the average sermon seems to fall on deaf ears, as is admitted by them, as mentioned in another part of this book. While men will talk and speak their minds freely on all subjects when together, they

will not commit themselves when talking to the clergy, and naturally, because his parishoners do not take issue with him the preacher quite likely thinks they agree with him in what he says. I have heard preachers say from the pulpit "The man who does not accept the Christian religion is either a bigot, a fool, or a sinner," and because not one of his audience remonstrated, he probably believed they all thought likewise; whereas, could he have known the thoughts of those men, many of them there to please their mothers, wives, or sweethearts, he would have learned that they thought he, perhaps, was the only bigot in the room.

Had the average priest, preacher, or monk devoted but a small part of his study hours to analyzing the possibilities of the mind of a liberal think-

er, he would have known that a free, unbiased, thoughtful, healthy mind has no room for superstitions compiled by scribes, prophets, or monks of fifteen hundred, two, three or four thousand years ago; for as a philosopher has so wisely said "No man could write a religion for the people of five hundred years hence for the environments are a great factor, and to assume what they will be is too much of a speculation."

For these reasons and many others, scientists, as a class, do not accept the modern religion as represented by any one of the two hundred or more denominational churches.

In a poll recently taken of a class in Sociology in one of the leading universities in the United States, out of about a dozen female students interviewed as to the qualities they desired

in the opposite sex as their possible mate. Among the qualities given in the enumeration was that of religion —of the girls, about 6.5, or but little over half of those interviewed, or who answered the questionnaire, gave religion as the principal quality. With a similar number of young men of the class, either it was not thought necessary to ask this question, or it was ignored by them entirely, for in the list of answers given, religion is not mentioned. All of which should prove along with other evidence given in this work, that religion as represented by the different churches is not considered seriously today by thinkers, **young or old.**

Let's take Justine Hartley Moore at his word, and see what the deductions of an unbiased mind would be

after analyzing his remark on this line. He was quoted as follows—

Justin Hartley Moore in “The World Beyond”—“Science can readily strip away from any earlier system of religio-mythological accounts of creation which represent the state of natural knowledge, when the system was growing and can disprove or reject accounts of natural phenomena which are now known clearly to be errors, but when this has all been done, the real kernel still remains in any religious system worthy of the name.

“Man is still left venerating the great cause of creation, and worshipping at the shrine of an infinite and all-powerful creator. Nor is it any bar to his worship that he possesses no rigorous proof nor exact knowledge in terms of material things. The mysticism only stimulates devotion, and urges him on-

ward toward higher realization of divinity and idealization of all that is highest in the deity that he personifies and worships.”

Suppose we eliminate all history as recorded in the Bible that Science would term unprovable, unreasonable, and entirely contrary to all laws of nature we have yet encountered, and we would have left, as he states “man venerating the great cause of creation, worshipping at the shrine of an infinite and all powerful creator. The **mysticism** only stimulating devotion and urging him onwards toward higher realization of all that is highest in the deity that he personifies and worships.”

We differ with him in his conclusions in this respect. We hold that belief based on mysticism cannot interest the intelligent man who reasons from an

unbiased viewpoint. That much stress, time, and money is therefore wasted in the endeavor to lead men to do right by appealing to their credulity. We hold that man can best please his "All Powerful Creator" by conforming strictly to His laws—which we call the laws of nature. Thru education and experience we are taught that if we put our hand in the fire, we are burned; that if we indulge to excess in eating, drinking, exercising, sleeping, or smoking, we are sure to pay the penalty—and on the other hand, if we practice right living and right thinking, we are just as sure to cultivate good thoughts and a good disposition and in every way improve our physical and mental makeup.

Now then, if we do this, (and there is no lesson better learned and profited by more than the lesson taught by

experience and education) will we not be assured of a future existence, if there is one, regardless of whether we "venerated and worshipped the Great Cause" or not? In progressing, providing there is a progression on to another life, would not the stage in which we entered the next life be measured by our spiritual development in this life? If we follow closely the unerring laws as we discover them, that should govern our habits of living both physically and mentally, we surely develop into better human beings on earth, and if there is another life, is it not most reasonable to believe we shall progress there on a higher level than if we were to allow mysticism to dominate our lives? When I show my boys that every time they transgress a law of nature, they are promptly punished for so doing, and then prove it in many ways as occasion offers,

they believe it, and when I tell them it is most reasonable to believe that the more perfect physically, mentally and morally here the higher the plane there—if there is another life—it appeals to their **natural** reasoning powers and they are much more apt to profit by the knowledge obtained, than they would if I told them they must do so and so because their ancestors two or three thousand years back had laid down certain rules to follow if a future life were desired, and those rules were based on mysticism. I, as a father, would much prefer that my boys would endeavor to seek out and follow every law of nature that would improve them physically and mentally, than to have them rely on my figuring it out for them. I would want them to discard the mysticism for the reality every time. And the Judge of all creation surely would not be less wise.

In conclusion I will add that Zoroaster, a philosopher who seems to have preceded the time of Moses, taught his followers that “the condition in the eternal life depended entirely on the life lived in this world. By improving their physical, mental and moral condition **here** they would reach a higher standard on entering the next life.” This theory, as old as history, is the most reasonable suggestion offered concerning the manner of obtaining and the condition on entering the life hereafter, and it seems likely, altho a mere guess, to be as near solving the problem as mortal man will ever attain.

The Theologian says—“Concentrate your efforts on attaining the life hereafter thru the spiritual salvation offered by the church.”

The Philosopher says—“Study the laws of nature that govern the mental as well as the physical forces, with the aim in view of improving **this life** as much as environments will permit and should there be another life you will advance to that level your life work **here** warrants regardless of church or creed.”

COMMUNITY EDUCATION.

It would be quite impossible to record the many ways in which community education would spell uplift for humanity in the space given here. However, we will mention a few just to give the reader an idea of what a plan of this nature would do for a city, state, or country where it was adopted.

First—There is hardly a known physical ill man is heir to that education would not, in a short time, eradicate.

Second—The money saved, by teaching the multitude how easily they could save a very large part of their earnings, and yet not deny themselves any real worth while pleasure, would amount yearly to more than it cost to carry on the late great war.

Third—By bringing the people together as often as these community programs would, they would prove a great incentive for encouraging that feeling of brotherly interest, brotherly sympathy, and brotherly love, so necessary to bring about better social conditions, by eliminating class hatred, selfishness and greed. Along this line, it would surely be the greatest leveller socially that could be figured out. It would eliminate classes and encourage a united effort, for each and every citizen would be taught the necessity of communistic interests, that only by pulling together as one large family could conditions be improved for all. A man may be large and look strong and healthy and happy, but if there is but one small boil on his body, a cancer eating a hole in his cheek, or a smitten conscience that eliminates peaceful sleep, he is neither well nor con-

tented, and cannot be until he is relieved of the poison in his blood or brain. Neither can communities, large or small, realize good social conditions until they have eliminated the conditions that encourage a disposition to organize into classes, with the thought in view that that is the only plan by which men of various lines of work or vocation can get their share of the "plunder." Every effort must be made and without delay, to eliminate those economic and social conditions that encourage class legislation, class units, etc., for a division into classes means not one boil on the social body but many. Each and all, if not eradicated, will as surely sound the death knell to a healthy condition along the lines of good government and better social conditions, as does the little cancer mean death to the man on which it is work-

ing if the poison in his blood is not quickly purified.

Fourth—Communistic education would prove to all how necessary was **each spoke** to make a perfect wheel; how much better the wheel if every spoke is perfect, and the damage to it if even **one** is defective. By showing to the man above how necessary to him is the man working below, surely he would have much more consideration, a more brotherly feeling, respecting the law of self-preservation if nothing else; then would he extend a hand to his fellow man and lift him to the level above realizing that the two could work out their salvation together, where either must fall if left alone.

Fifth—Communistic education would curtail the leeches who spend most of their time figuring out unnatural, un-

healthy, expensive fads for the silly rich who can afford them, and many foolish people who cannot afford them—for people will not be crazed over dress or be immodest in dress either when educated. Today, if you'll notice, it's only the shallow-brained rich and the very vain poor that dress either gaudily or immodestly.

Sixth—The grade schools will also improve as the result of this line of education. The children will be taught how much of their welfare depends on their fellow students, how slow things would go—how lonesome they would be without them—and each and every student from the first day to the last, would be encouraged in many ways to have a care each for the other; to have sympathy and charity for the less fortunate mentally, physically, or financially, and to realize that if they learn to

love one another, the world will be brighter and life more worth living when they grow up. Then will give way the almost criminal habit practiced today of allowing the graduates to vie with one another in the costumes they shall wear, much to the discouragement and remorse of those in the class who cannot afford new and expensive costumes. We know of no one thing a teacher should be respected and approved for more than that of encouraging and inculcating the above thoughts in their students. Let the graduating costumes be arranged as simple and inexpensive as is possible. When people are educated, as a few years of Communistic Education would educate them, the little tots in the first four or five grades will all be clothed alike—in durable, convenient, but inexpensive clothes, and the students of higher grades will not get far

away from this plan either, for when the benefit of discouraging vanity and selfishness in the young is appreciated, we shall have overcome one great social evil.

The many, many benefits of communistic education could be sufficiently enumerated to fill a fair sized library, but we believe the few cases cited will be sufficient to convince the reader that the arguments in favor of this movement are without number, and so powerful that the plan will certainly be adopted here, there, and everywhere in the very near future. For it would prove a blessing of great magnitude, physically, morally, mentally, socially and economically, in every community, state, or country where adopted.

Education is surely the bread of life for mankind. To go thru life

without education is like driving an auto on a dark night without lights—the brighter the lights, the more of the beautiful landscape can one see, and the less jars and bumps will he experience. By enlarging the understanding, we increase efficiency and the power for good.

Education is the only key that will open the door to opportunity, to better physical, social, and financial conditions. Education is not unlike the telescope, for it broadens the vision and eliminates space; it puts music into the warble of the birds, adds fragrance to the flower, and makes wonderful and beautiful paintings as large as the vision can encompass. It mellows the heart and creates love and sympathy and charity for all. It enlarges one's environments, expands the mind until it takes in the earth, the

skies, and the seas, and all that is in them. It lengthens the life and doubles the pleasures of mankind—what more could one desire?

SPIRITUALISM.

A True Story.

In 1885 I knew a young man about 20 years of age who was considerably puzzled concerning the various creeds of the many denominational churches. Being somewhat conscientious in the matter he found he could not subscribe to either of those investigated without compromising his conscience for he firmly believed that miracles are not performed by man to-day and **never were**. This idea, of course, eliminated his chances of co-operating with those church organizations he would prefer to work with in the uplift work they, as a church, were supposed to do. At this time he was much at sea and not a little troubled in mind for he did wish to live the next life should there be one. About this time a prominent

Lecturer, Platform Debater and Preacher visited his town and delivered five lectures on spiritualism, all of which the young man attended and was considerably impressed with what he heard, for Moses Hull was known all over the U. S. as a profound thinker and platform debater second to none. Mr. Hull would appear on the stage with a Bible under his arm and always make the following statement: "I preached from a Methodist pulpit for twenty years using this Bible most of the time as my guide, when one day the scales seemed to drop from my eyes and I was then given the privilege of interpreting the Good Book in the right light." Then he would endeavor to prove the theory of spiritualism by it, quoting from many chapters and nearly every book therein. He would close by saying, "It has always been a friend to me but now

that I can interpret it with a clear vision it gives me greater pleasure than ever.” The above is true, the balance, except the sequel to above story given later, is the invention of the writer given, merely, to complete the argument. This young man might have gone his way rejoicing after listening to these lectures for at last he seemed to have found a leader who, after pondering over the contradictory statements found here and there thruout the Bible, for more than twenty years, had at last been able to see things clearly and to give a (seemingly) reasonable interpretation thereof. But alas and alack, an analytical turn of mind was inclined to ponder still more over the subject, and so he soliloquized thus, “If I went to either or all of the clergy of the denominational churches who preached from a similar Bible and told them that I had at last

found a safe anchorage where the troubled seas of doubt washed not the shores, and my little boat rode at leisure in the calm; and then explain to them my new found theory that guaranteed a contented mind on this score here and hereafter, they would, one and all, throw up their hands in horror and quickly inform me that I was on the straight road to hell and that my aged interpreter was a first lieutenant of his Satanic Majesty.” This experience and these thoughts would likely encourage the following deductions: If the All Wise Creator had decided it necessary to have His Disciples write a book that should be our only passport to the life hereafter, surely, being ALL WISE He would have known there would be millions and millions who would possess minds that could not accept a theory concerning the manner of obtaining salvation not based on facts that would

square with the laws of nature: That many of these clear thinkers would include the best species of mankind,—for the strength of the mind is the gauge of the man always. Therefore the young man's final deductions might have been—If the All Wise Creator had thought it necessary for the salvation of mankind that any other commandments should be given in addition to the unerring laws of nature that seem adequate to cover all rules of action warranting a perfect life **here** and **now** as well as the life hereafter, should there be one, He surely would have written those commandments in the sky in no uncertain language, where they would ever shine as plain as the stars that **ALL** men of **ALL** climes could read their title clear each in his own language with no chance of disagreeing as to the meaning of a **single word**, and so clear to **all**

that the Clergy, Priest or Pope would be unnecessary as interpreters.

I will add, in closing, the sequel to the true part of this article as given above. This is also true.

Sometime after the lectures above mentioned—I think it was in 1896—this young man had the opportunity of attending a camp meeting held near the Twin Cities by the Northwestern Spiritualistic Association. His ambition to investigate the phenomena of this theory at first hand was now to be realized and he took the first opportunity offered to visit the camp-grounds near Hamline, and, with an unbiased mind, hoping to obtain the proof he so long desired, that there was **surely** a **life hereafter**, with the added pleasure of being convinced that the departed could be consulted thru the efforts of the prominent mediums there, he took

in each and all of the so called demonstrations or tests, and, in return, was taken in himself by each and all, for after investigating the ““Healer,”” the trumpet talk, the slate writing, the spirit photographing, the materializations, single, double and also the dematerializing seances he came away thoroughly satisfied that he had found sufficient downright fraud to have even satisfied on that score a Sir Oliver Lodge who would surely have turned away with disgust. Later he secured the testimony of one of the prominent performers at that meeting to the effect that, not only were **his** efforts pure, unadulterated fraud, but that he had never in his experience seen anything in the line of the various “manifestations” that were not tricks pure and simple. And this man was the leading drawing-card of that camp-meeting for he was the great “materializing me-

dium" second to none in the whole world, for while other mediums were satisfied with materializing one spirit at a time, he had the power to materialize two at one and the same time, and in addition his spirits would dematerialize on the stage not ten feet from the faithful, apparently.

Community Education would quickly put such fakes, and many others, out of business for good and all time; when the mind is cleared of the many cobwebs in the shape of unreasonable beliefs then will there be room for **straight thinking** and not until that time should we expect too much in the line of a great forward uplift movement.

BOY SCOUTS.

I know of no organization quite as helpful to the boy or girl as The Boy or Girl Scout movement. Anything that will get the growing child out in the country where they can get in touch with nature surely will aid them both physically and mentally. Under the guidance of the Scout Master they learn many things instructive and useful—in fact, if a girl or boy is fortunate enough to be a member of a Troop, their character and individuality is sure to get a big boost in the right direction, as well as their health.

If you have one or more children and there is a Scout Troop in your town, lose no time in getting them to join it—for the experience, the interesting information concerning birds and animals and all nature,—will add much to their worth-while knowledge. The encour-

agement to help others, to respect their elders, and above all—to set their ideals high and then strive to attain them—in many ways will be of great help to them thru life.

Loosen up your self-centered selfishness and help a little to making men and women worth while out of your children. Each one of them is just craving to grow big, and grand, and good. If they don't attain those lofty aims the blame, in most part, should be charged directly to their indolent, selfish, no-good fathers and mothers—in most cases fathers, for we have found in a long life of observation that in a very large majority of cases where the family does not measure up to an average standard the FATHER is the skulking, selfish, self-centered conceited idiot who doesn't know that the high value of his existence is measured by the standard of his children.

FINIS.

Let no reader think for a moment the foregoing spell a free rein for his conscience, quite the contrary, for where his conscience smote him once before, under this program, he will surely feel the lash twice and thrice, for when one really gets on the road leading to a better man physically, mentally and morally he will quickly learn that his conscience grows more sensitive and more insistent that he press on to better things. The unschooled boy is most apt to be cruel to birds and dogs; a little education and his brute nature gives away to a more kindly disposition; the higher the education the more humane.

As man learns the great pleasure in store for all who strenuously endeavor to reach the perfect standard of a man, he will find himself governed more and

more by an unrelenting conscience that seems ever to push and urge him on to a better condition in mind and body as attained only by carefully following the **laws of nature**:

Those laws will teach him for instance, that over-indulgence in eating, drinking or idleness must be atoned for, whereas proper eating and work would bring peaceful sleep and good health and many other valuable lessons. When one reaches that stage where he may look into the mirror and see the image of the full stature of a man physically and mentally, with every faculty healthy and vigorous, with his moral nature filled to overflow with love, sympathy and kindness—for thru these qualities he garners much real pleasure—surely he will find happiness and contentment **on earth**. And having lived up to the most exacting laws of nature governing the moulding of that splendid personality, he may look to the fu-

ture life, should there be one, with confidence that it means a high standard for him as a starting point.

There is not anything that should be valued more or more sought after than a perfect condition of body and mind,—the two are inseparable,—for the reward of such a condition is the kingdom of earth, and of heaven, with all the real **worth while** good therein.

If you seek,—and all well balanced minds do—health, contentment and happiness you will attain them only thru **education**. Not necessarily a college education but one obtained thru diligently seeking out those laws of nature that govern our development into better beings, and by accumulating as many worth-while ideas as environments may permit. These opportunities should be greatly multiplied had you the privilege of attending the Community Educational Schools outlined herein.—G. Schoft—Author.

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CAESAR'S TOWER

**Composed of the Skulls of the Rich
and Reaching to the Skies**

was the title of a book written by a philosopher 40 years ago. His prophecy is now being fulfilled to the letter in Russia.

3 3 3

To all, except the most optimistic, the future looks dark indeed, still the clouds have a silver lining if you look from the right angle, for the world may yet be saved from man's selfishness if we adopt the plan for our salvation ON EARTH as outlined herein.